

JUSTIFICATION

BY

FAITH ALONE:

BEING

The Substance of a LETTER from the Rev. Mr. B—ge, in *Cambridgeshire*, to a Clergyman in *Nottinghamshire*; giving an Account of his own Conversion, &c.—Which LETTER has since been remarked upon in a late Pamphlet, intitled *The Principles and Practices of the Methodists Considered: Adressed to the Rev. Mr. B—ge and others.*

To which, is here added

Some Short Remarks upon the above-mention'd Pamphlet, with a Word or two upon Justification by Faith; abstracted from the Appeals, by the Rev. Mr. J. W—y.

By Grace are ye saved, through Faith, Eph. ii. 8.

L O N D O N:

Printed for E. Englefield, near *West-street-Chapel, Seven-Dials*;
and J. Wakelin, in *Harp-Alley, Shoe-Lane.* 1762.

Price 4d.

JUSTIFICATION

TAITH ALOWE.

BEING

The Substance of a Lecture from the Rev.
Mr. B— in Cambridge to a Clergy-
man in New England; giving an Account of
his own Conversion, &c. — Which Lecture
has since been reprinted upon in a late Pam-
phlet, intitled *The Principles and Practice of*
the Methodist's Confession; added to the Rev.
Mr. B— and others.

To which is here added

Some short Remarks upon the above mentioned Pam-
phlet, with a Word or two upon Justification by
Faith, abstracted from the Appendix, by the Rev.
Mr. W—

By George Burdett, through Faith, Epist. ii. 8.

L O N D O N:
Printed by E. Baskin, near Westgate Church, in St. Dun-
stons, in the Strand, 1780.

Price 1 s.

Some short Remarks, &c.

IN the first publication of these Letters, intitled, *A Fragment of True Religion, &c.** The editor addresses his readers in a low pitiful oration; relating how he came by a copy of it; therein endeavouring, as much as possible, to degrade and lessen the character of that sincere, honest and worthy minister of Jesus Christ, the Rev. Mr. BERRIDGE. Yet, nevertheless, has therein confessed many notable truths of him: so the devils sometimes spake the truth, though its plain they intended no good thereby. O! were the children of this world but truly sensible what good they do, and of what benefit it is to the souls of God's dear ministers and people to be reviled and persecuted for their Master's sake, they would quickly have done with their wicked and wrong-grounded aspersions. for, as one said, a christian is like *camomile*; the more it is trodden the better it thrives. Alas! alas! how it must grieve the heart of every sincere christian to see our late reformed church of England, (the best established church in the world) sinking again into the very dregs of Rome. The doctrine of the Fall; Original Sin; and Justification by Faith in the Blood of Christ,

* When this was first published, I bought one of them, but at that time knew nothing of Mr. Berridge, or so much as heard of his Name: But since this (to my great satisfaction) I have heard him declare (in the presence of several hundred persons, happy witnesses of the same) the substance of this Letter; with much more of the Work of the Spirit of God among his people.

as set forth in her Articles and Homilies, continually rejected and opposed by her own members; not only by the unlearned, but also by the learned, even the heads of the church, who at their ordination do solemnly engage to preach and maintain those doctrines; declaring in the presence of God, they find themselves moved thereunto by the Holy Ghost. And yet alas! how very rarely do we find those who have taken this weighty task (the care of souls) upon them, performing this engagement as they ought? And while this is the case, it is no marvel to see Atheism and Deism again openly and publicly lifting up its head against the Bible. May the Lord convince them of their error, and bring them out of darkness into his marvellous light. But,

Secondly, I have since been credibly informed, that the main intent of printing those Letters, (without Mr. Berridge's consent) was in order to make way for an answer and remarks upon them, intitled *The Principles and Practice of the Methodists*, &c. By a reverend gentleman, who subscribes himself *Accademicus*, though by report, said to be D—n, of L—n, whom I reverence for his dignity; but the *Truth* as it is in *Jesus*, more.

'Tis plain this gentleman has spent much time, and has been at a deal of needless pains to compose 78 full octavo pages, the subject and substance of which has been repeated over and over an hundred times before, both by learned and unlearned, clergy and laity: And sufficiently answer'd and confuted from the word of God, and by the testimony of a thousand living witnesses who experience in their own souls those blessed privileges, which himself and others, either

ther wholly deny, or set at a vast distance. I would only notice two or three things in this learned piece, not for the sake of controversy, neither that I expect any of those learned gentlemen will receive instruction from so weak an instrument as myself (unless it be the will of God, who sendeth by whom he will;) but rather as a witness on God's side of this great and glorious work the Lord is carrying on in his church, which so very few of the wise and learned can be brought to believe. But in respect to the most principal point, namely, Justification by Faith Alone, I shall refer every one (that will be at the pains to look) to that Answer, which no man, who dares openly confess himself either a minister or member of the Church of England, can truly disprove or deny *

1st, This gentleman addresses himself to the Rev. Mr. *B—ge*, reciting in a sneering or a light bantering air, (as himself calls it, p. 76. for which he makes as light an apology) the contents of Mr. *B—ge's* two letters with remarks upon several parts of them,—particularly of himself and others, using scripture phrases too familiarly: such as, ‘The word of God seeming like a voice from heaven;’ ‘God opening my eyes;’ ‘The scales falling from my eyes: with many other: as, ‘The precious name of Jesus Christ:’ a phrase much out of fashion in these politer times.

2dly. He has raised many objections against the Methodists doctrine and practices; stated several arguments against them; and has proved just as much, (either hurtful or repugnant to

A

the

* *The Further Appeal*, by the Rev. Mr. *J. W—y*

the gospel of Christ) as his brethren before him have done, even nothing at all. Indeed he has wrote with more seeming mildness than some others : but, as smooth-instruments cut the deepest, he has taken every opportunity to pierce where he could.

3dly, But considering this as the labour not only of a learned man, but also a great shepherd set over the flock of Christ. This then will naturally arise among christian men to enquire, What good has this learned performance done? what glory has it brought to Christ? What profit to his own soul or others? This does no way yet appear : and in one sense it cannot, for St. James says, *The wrath of man, worketh not the Righteousness of God.* What then is all this lost labour? has it done nothing in the world? Yes, first, It has plainly and openly discovered to all real christians, that there is another great, wise, learned Nicodemus in the church. Secondly, It hath undoubtedly rejoiced those of his own way of thinking; much confirmed them in their opinion; and so sadly help to keep them fast asleep in that state of darkness which every child of Adam is in by nature, until the vail is removed off their hearts; which no one can remove but him, who in the beginning said, *let there be light; and it was so.* Thirdly, It will also help to confirm those whom the Lord has *brought out of darkness into his marvellous light* : that it was neither the light of nature; nor the light of reason through the help of education; but the free, unmerited grace of God, by which they were justified through faith, and that instant obtained peace with God through our Lord Jesus Christ. They who were just before children

children of wrath, *now rejoice in hope of the glory of God*; because *the love of God is shed abroad in their hearts by the Holy Ghost*; whereby they are enabled to cry, *Abba Father*. Lastly, It will be of some benefit to the printer and publisher; and not a little into his Reverend's own pocket, as it has already pass'd a second edition. But I should be exceeding glad to hear this, and if from this hint, (the Lord inclining his heart so to do) namely, giving the profit of this pamphlet among poor christians this happy, tho' hard season, as a worthy minister of Christ,* whom he has slur'd upon, used to do; and I am verily persuaded he would one day find, that this was the chief, if not the only good, in God's sight, that proceeded from this long epistle. But, again,

4thly, This gentleman's great concern, his doubts and scruples, which certainly arise from unbelief, and will arise in the heart of every man till they are convinced and enlightend by the Holy Ghost, as declared, *John xvi. 8. 9.* I say his chief scruples are concerning Gods way of revealing or manifesting himself to man in these latter days, and of justification by faith, how "it can be a sudden or momentary act, "affected in an instantaneous manner, &c." (which he cannot comprehend,) page 12, 13.

—Just so it was with Nicodemus that great learned doctor of the law, who answered our blessed Lord, saying, *how can these things be?* As to the matter, our Lord positively said it must be so, *ye must be born again*. As to the manner he gave him this answer, (which must serve every such dark scrupulous enquirer to the end

A 2

of

* The Rev. Mr. Hervey, Page 38.

of the world, until the Lord is pleased to open their understanding) namely, *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth.* so is every one that is born of the Spirit, John iii. 8. But as that learned and laborious minister of Christ, Mr. J. Wesley, expresseth himself, “we do not desire to dispute or contend about the manner, not the circumstance, but the substance: if you can attain it any other way, do, only see that you do attain it, for “if you fall short you perish everlastingly*” but as all scripture was written for our instruction (as Paul sheweth,) and every one that is willing simply to be taught thereby, God has declared they shall be instructed. Therefore to mention only a few instances which I hope thro’ Christ, will be a help to some in this matter, namely to shew that pardon of sin, or the justification of a sinner is, according to scripture account, an instantaneous work.

1st, Take the account given, *John* chap. viii. of the woman taken in adultery, who was brought before Christ, that he might finish the sentence against her. The guilty wretch doubtless stood trembling before him, her own conscience accusing her, and expected every moment to be deliver’d up to the executors; but so far from this, our blessed Lord (who was not then come to condemn, but rather to save sinners) instead of condemning her, justified her freely, bid her go, *and sin no more.* And ’tis believed, that she never did commit that sin

sin any more. For when the Lord proclaims pardon to a sinner, there is sufficient grace and strength, accompanying the word to save such souls from the power, as well as the guilt of sin : if they are careful to use it. 2. I mention the story of Zaccheus, to whom our Lord said, *this day salvation is come to thy house.* 3d, That of Cornelius, Acts chap. x. a case quite parallel to Mr. Berridge's : he was said to be *a devout man, and prayed to God alway.* (The Lord increase the number of such;) and yet *one thing was wanting*, to make him a compleat Christian. How got he it ? the Lord directed him to send for Peter. On Peter's coming and explaining the nature of Christ's Death, Resurrection, &c. and declaring *that whosoever believeth in his name shall receive remission of sins :* and 'tis said, that suddenly the Holy Ghost fell on them all. 4th, Is the case of the poor trembling joaler, Acts xvi. with many other single instances, but I shall close my account with just observing what happened at Peter's first sermon, Acts ii. What a clamour must there be, when 'tis said that the multitude were at once pricked in their hearts, trembling, and cried out, *men and brethren what must we do.* — To be saved, *ver. 37.* The preceding verses shew how 3000 of them were instantly freed from their fears, and received into the church of Christ, &c. And generally those persons who are now-a-days so suddenly justified, are of this sort, who come to Christ self-abhorr'd, and self-condemn'd, having nothing to plead, and nothing to pay, so Christ freely forgives them all.

This

This is his office, for this he came into the world, namely to save sinners. And no other qualification whatsoever in us, is necessary to this salvation but a true conviction, or sensibility of our lost estate, and a desire to be saved; the condition is *faith, faith only in our Lord Jesus Christ*. How useful or excellent soever human learning may be in other matters, as it certainly is to all teachers, and yet, 'tis plain the possession of it never did or ever will bring a soul e'er the sooner to Christ, nor the lack of it, keep any one the longer from him; yea, it is evident, from many hundred years experience, the latter hath always had the pre-eminence.

A word or two concerning good works. the state and condition of it, according to the articles of our Church; which declare 'that works done before the grace of Christ, and the inspiration of this holy spirit, (that is, before justification,) are not pleasant to God because they spring not of faith in Jesus Christ as God hath willed and commanded.' see Art. 13. This I know is a great stumbling block to many good meaning men, but more so to the wise and learned, who so frequently err, *taking the wrong way*, as the wise man saith, *Prov. xiv. 12*. Or taking the case in a wrong light, (forgetting original sin.) And who can set this in a clearer light than our blessed Lord hath done, in the case of the tree and its fruit? *Matt. vii. 17. 18*. He who well knew, that the hearts of all men, by nature, were abominably wicked and corrupt; so that a corrupt heart, as well as *a corrupt tree, must be made good before its fruit can be good*.

This

This is the doctrine held and set forth, by that learned methodist preacher, Mr. *J. Wesley*, as is fully explained in his Appeals to men of Reason and Religion. And for the satisfaction of those that cannot, and some others that perhaps will not be at the pains to seek for it, I will insert the conclusion of what he has said on that head. After explaining the term justification by faith, and cleared up several objections against it, from scripture the Articles, Homilies and Liturgy of the Church; he concludes thus,

1. ' That no good works properly so called
' can go before justification :

2. ' That no degree of true sanctification can
' be previous to it.

3. ' That as the meritorious cause of justification is, the life and death of Christ; so the condition of it, is faith, faith alone; and

' 4. That both inward and outward holiness,
' are consequent on this faith, and are the ordinary, stated condition, of final justification.

' And what more can you desire, who have
' hitherto opposed *justification by faith alone*.
' merely upon a principle of conscience; because
' you was zealous for holiness and good works?
' do I not effectually secure these from contempt,
' at the same time that I defend the doctrines of
' the church? I not only allow, but vehemently
' contend, that none shall ever enter into glory
' who is not holy on earth, as well in heart,
' as in all manner of conversation. I cry aloud,
' let all that have believed, be careful to maintain good works. What means then this end-
' less

* See *Further Appeal*, P. 12.

‘less strife of words? or, what doth your arguing reprove?’

One word more to you my believing brethren. As all disputations of this kind tend little to the glory of God, I believe the best thing to be done, is to treat such persons with gentleness, pity, and love: if we can thus prevail over them, well, if not, let us bring those poor unbelieving souls to God in our prayers as objects of his mercy; and never cease to pray for them, till God has answered our petitions according to his word, *Ask and it shall be given thee*. Ask life then for thy brother, and the Lord will grant it. And I am persuaded this would avail more in such cases, than twenty well wrote arguments—O that all the professed christians of this notion might cease from opinions and unprofitable disputations, and only strive who shall most excel in obedience to our blessed Redeemer, and love one towards another. Then shall the kingdom of Christ be exalted day by day, and that of Satan sink beneath our feet. Which that this may be the happy case, is the earnest wish and prayer of one of the least, most unworthiest, whom Christ has redeemed by his most precious Blood.

J. W.



*A LETTER, giving an Account
of his Life, Study, and Conversion:
together with the great Work of
God among his People.*

Rev. and dear Sir,

MY desire and intention in this Letter is to inform you what the Lord has lately done for my Soul: In order to this, it may be needful to give you a little previous Information of my manner of Life from my Youth up to the present Time.

When I was about the Age of fourteen, God was pleased to shew me that I was a Sinner, and that I must be *born again* before I could enter into his Kingdom. Accordingly I betook myself to reading, praying, and watching; and was enabled hereby to make some Progress in Sanctification. In this manner I went on, tho' not always with the same Diligence, till about half a Year ago. I thought myself in the right Way to Heaven, tho' as yet I was wholly out of the way; and imagined I was travelling towards Sion, tho' I had never yet set my Face
A thither.

thitherwards. Indeed God would have shewn me that I was wrong, by not owning my ministry, but I paid no regard to this for a long Time, imputing my want of Success to the naughty Hearts of my Hearers, and not to my own naughty Doctrine.

You may ask, perhaps, what was my Doctrine? Why, dear Sir, it was the Doctrine that every Man will naturally hold whilst he continues in an unregenerate State, viz. That we are to be justified partly by our Faith, and partly by our Works. This Doctrine I preached for six Years at a Curacy, which I served from College: and tho' I took some extraordinary Pains, and pressed Sanctification upon them very earnestly, yet they continued as unsanctified as before, and not one Soul was brought to Christ. There was indeed a little more of the Form of Religion in the Parish, but not a *Whit* more of the *Power*. At length I removed to Everton, where I have lived altogether. Here again I pressed Sanctification and Regeneration as vigorously as I could; but finding no Success, after two Years preaching in this manner, I began to be discouraged, and now some secret Misgivings arose in my Mind, that I was not right myself. (This happened about Christmas last.) Those Misgivings grew stronger, and at last very painful. Being then under great Doubts, I
cried

cried unto the Lord very earnestly. The constant Language of my Heart was this,—‘ Lord
 ‘ if I am right, keep me so ; if I am not right,
 ‘ make me so. Lead me to the Knowledge of
 ‘ the Truth as it is in Jesus.’

AFTER about ten Days crying unto the Lord, he was pleased to return an Answer to my Prayers, and in the following wonderful Manner. As I was sitting in my House one Morning, and musing upon a Text of Scripture, the following Words were darted into my Mind with wonderful Power, and seemed indeed like a Voice from Heaven (*viz*) ‘ *Cease from thy own Works.*’ Before I heard these Words, my Mind was in a very unusual Calm ; but as soon as I heard them, my Soul was in a Tempest directly, and the Tears flowed from my Eyes like a Torrent. The Scales fell from my Eyes immediately, and I now clearly saw the Rock I had been splitting on for near thirty Years.

Do you ask what this Rock was ? Why it was some secret Reliance on my *own Works* for Salvation. I had hoped to be saved, partly in my *own Name*, and partly in *Christ’s name* ; tho’ I am told ‘ there is Salvation in no other Name except in the Name of Jesus Christ, ‘ Acts iv. 12.’—I had hoped to be saved partly through my *own Works*, and partly through

Christ's Mercies; though I am told 'we are
 'saved by Grace through Faith, and not of
 'Works, Eph. ii. 7, 8.'—I had hoped to make
 myself acceptable to God partly *through my*
own good Works, though we are told, 'that we
 'are accepted *through the Beloved*, Eph. i. 6.'—I
 had hoped to make my *Peace* with God partly
 through my *own* Obedience to his Laws, tho'
 I am told 'that Peace is only to be had by
 'Faith, Rom. v. 1.' I had hoped to make my-
 self a Child of God by Sanctification, though
 we are told, 'that we are made Children of
 'God by Faith in Christ Jesus, Gal. iii. 26.'
 I had thought that Regeneration, the new Birth
 or new Creature, consisted in Sanctification, but
 now I know it consists in Faith, 1 John v. 1.
 —Compare also these two Passages together,
 Gal. vi. 15,—and Gal. v. 6,—where you will
 find that the new Creature is *Faith working by*
Love, the Apostle adds these Words, *working*
by Love, in order to distinguish a *living* Faith
 from a *dead* one. I had thought that Sanctifi-
 cation was the Way to Justification, but now I
 am assured that Sanctification follows after
 Justification; or in other Words, that we must
 first be justified by Faith before we can have
 any true Sanctification by the Spirit. When we
 are justified it is done *freely*, i. e. graciously,
 without any the least Merits of ours, and solely
 by the Grace of God through Jesus Christ,
 Rom. iii. 24.—28.

All

All that is previously needful to Justification is this, that we are convinced by the Spirit of God of our own utter Sinfulness, Isa. lxiv. 6. —convinced that we are Children of Wrath by Nature, on Account of our Birth-sin, Eph. ii. 3.—and that we are under the Curse of God on Account of actual Sin, Gal. iii. 10.—And under these Convictions come to the Lord Jesus Christ, renouncing all Righteousness of our own, and relying solely on him, who is appointed to be the Lord Our Righteousness. Jer. xxiii. 6. Again, Christ says, come unto me all ye that labour and are heavy laden (with the Burden of Sin) and I will give you rest, i. e. I will take the Burden away, I will release you from the Guilt of Sin. Where you may observe, that the only Thing required of us when we come to Christ, is to come burdened and sensible that none can remove this Burden but Christ. Again, Christ did not come to call the Righteous but Sinners to Repentance. See also Luke iv. 18. Hear how he cries out in Isaiah lv. 1. “Ho, every one that thirsteth, come ye to the Waters, and drink: come buy Wine and Milk (i. e. the Blessings of the Gospel) without Money and without Price.” Where we are ordered to bring no Money, i. e. no Merits of our own: we must not think to make a Purchase
of

of these Blessings by any Deserts of ours. They are offered freely, i. e. graciously, and must be received freely. Nothing more is required from us but to thirst after them. Why was the Pharisee rejected? (Luke xviii. 10, &c.) because he came pleading his own Works before God. He was devout, just, chaste, and abstemious; and thanked God for enabling him to be so. Very well; so far all was right. But then he had some Reliance on these Works, and therefore pleads the Merits of them before God. Which shewed that he did not know what a Sinner he was, and that he could only be saved by Grace through Faith. He opens his Mouth before God, and pleads his own Cause: though God declares that every Mouth shall be stopped before him, and the whole World brought in Guilty before God. Rom. iii. 19.—And why was the Publican justified? Not on Account of his own good Works, but because he was sensible of his evil ones; and accordingly came self-accused, self-condemned, and crying out only for Mercy.

And now, dear Sir, hear what is the Rise and Progress of true Religion in the Soul of Man. When the Spirit of God has convinced any Person that he is a Child of Wrath and under the Curse of God, (in which State every one
con-

continues to be till he has received Jesus Christ into his Heart by Faith) then the Heart of such an one becomes broken for Sin; then too he feels what he never knew before, that he has no Faith, and accordingly laments his evil Heart of Unbelief. In this State Men continue some a longer, some a less time, 'till God is pleased to work Faith in them. Then they are justified, and are at Peace with God, Rom. v. 1. i. e. have their Sins forgiven them, for that is the meaning of the Word *Peace*. See Luke vii. 48—50.—When we have received Faith from God (for it is his Gift, Ephes. ii. 8.) to justify our Persons, then we afterwards receive the Spirit to sanctify our Natures, Ephes. i. 13.—Gal. iii. 14. And now the Work of Sanctification goes forwards, now his Fruit is more and more unto Holiness; now the Love of God is shed abroad in his Heart by the Holy Spirit, Rom. v. 5. now he walks in the Comfort of the Holy Ghost, Acts ix. 13. Now he is filled with Joy and Peace in believing, Rom. xv. 13; now he rejoiceth with Joy unspeakable and full of Glory, 1 Pet. i. 8. And now he hath the Spirit of God bearing Witness with his own Spirit, that he is a Child of God, Rom. viii. 16.—1 John v. 10.—These are Things that I was an utter Stranger to before, notwithstanding all my reading, watching, and praying; and these are Things
that

that every one must be a Stranger to, 'till he is made a Child of God by Faith in Christ Jesus.

But to proceed ; though a Believer is continually more and more sanctified in Body, Soul and Spirit, yet his Hopes of Heaven are not built on his Sanctification, but on his Faith in Christ ; he knows that he is only complete in Christ, Col. ii. 10. And that the Moment he seeks to be justified by his own Obedience to God's Laws, that Moment he falls from Christ, and ceases to have an Interest in Christ, Gal. v. 4.—Accordingly, though he labours to abound in all the Fruits of Righteousness, yet, like St. Paul, he desires to be found only in Christ, not having, i. e. not relying on his own Righteousness, but on the Righteousness of God by Faith, Phil. iii. 8. 9.

And now let me point out to you the grand Delusion which had like to have ruined my Soul. I saw very early something of the Unholiness of my Nature, and the Necessity of being born again. Accordingly I watched, prayed, and fasted too, thinking to purify my Heart by these Means, whereas it can only be purified by Faith, Acts xv. 9. Watching, praying, and fasting are necessary Duties, but I, like many others, placed some secret Reliances

ances on them, thinking they were to do that for me, in part at least, which Christ only could. The Truth is, though I saw myself to be a Sinner, and a great Sinner, yet I did not see myself an utter lost Sinner, and therefore I could not come to Jesus Christ alone to save me; despised the Doctrine of Justification by Faith alone, looking on it as a foolish and a dangerous Doctrine; I was not yet stripped of all my Righteousness, could not consider it all as filthy Rags, and therefore I went about to establish a Righteousness of my own, and did not submit to the Righteousness of God by Faith, Rom. x. 3.—I did not seek after Righteousness through Faith, but as it were by the Works of the Law. Thus I stumbled and fell, Rom. ix. 31, 32.—In short, to use a homely Similitude, I put the Justice of God into one Scale, and as many good Works of my own as I could into the other, and when I found, as I always did, my own good Works not to be a Ballance to the Divine Justice, I then threw in Christ as a Make-weight. And this every one really does who hopes for Salvation, partly by doing what he can for himself, and then relying on Christ for the rest.

But, dear Sir, Christ will either be a whole Saviour or none at all. And if you think you

C

have

have any good Service of your own to recommend you unto God, you are certainly without any Interest in Christ: Be you ever so sober, serious, just and devout, you are still under the Curse of God as I was, and know it not, provided you have any allowed Reliance on your own Works, and think they are to do something for you, and Christ to do the rest.

I now proceed to acquaint you with the Success I have lately had in my Ministry. As soon as God had opened my own Eyes, and shewed me the true Way to Salvation, I began immediately to preach it. And now I dealt with my Hearers in a very different Manner from what I used to do. I told them very plainly, that they were Children of Wrath, and under the Curse of God, though they knew it not, and that none but Jesus Christ could deliver them from that Curse. I asked them, if they had ever broke the Law of God once in Thought, Word, or Deed? If they had, they were then under the Curse: For it is written, 'Curst is every one that continueth not in all the Things that are written in the Book of the Law to do them.' And again, 'He that keepeth the whole Law, and yet offendeth in one Point, is guilty of all.' If indeed we could keep the whole Law with-

out

out offending in one Point; if we had done and could continue to do all the Things in God's Law, then indeed we might lay Claim to eternal Life on the Score of our own Works. But who is sufficient for these Things? If we break God's Law we immediately fall under the Curse of it, and none can deliver us from this Curse but Jesus Christ. There is an End for ever after of any Justification from our own Works. No future good Behaviour can make any Atonement for past Miscarriages. If I keep all God's Laws to Day, this is no Amends for breaking them Yesterday. If I behave peaceably to my Neighbour this Day, it is no Satisfaction for having broke his Head Yesterday. If therefore I am once under the Curse of God, for having broken God's Law, I can never after do any Thing of my self to deliver me from this Curse. I may then cry out, O wretched Man, that I am! who shall deliver me from this Body of Sin? And find none able to deliver, but Jesus Christ, Rom. vii. 23, 24, 25.—So that if I am once a Sinner, nothing but the Blood of Jesus Christ can cleanse me from Sin. All my Hopes are then in him, and I must fly to him as the only Refuge set before me.

In this Manner, dear Sir, I preached and do preach to my Flock, labouring to beat down

Self-Righteousness; labouring to shew them that they were all in a lost and perishing State, and that nothing could recover them out of this State, and make them Children of God, but Faith in the Lord Jesus Christ. And now see the Consequence. This was strange Doctrine to my Hearers. They were surprised, alarmed, and vexed. The old Man, the carnal Nature, was stirred up, and railed, and opposed the Truth. However, the Minds of most were seized with some Convictions, and the Hearts of some were truly broken for Sin, so that they came to me, as those mentioned in the Acts, throughly pricked to the Heart, and crying out with strong and bitter Cries, What must I do to be saved? I then laid the Promises before them, and told them, if they found themselves under the Curse, Christ was ready to deliver them from it; if they were really weary and heavy laden, Christ would give them Rest; if their Hearts were broken for Sin, and they would look up unto Christ, he would heal them. I exhorted them also to thank God for these Convictions, assuring them it was a Token of Good to their Souls. For God must first smite the Heart, before he can heal it, Isa. xix. 22. I generally found that they received Comfort from the Promises; and though they complained much of the Burden of Sin, and of an Evil Heart of Unbelief, yet they always went away refreshed

refreshed and comforted. Many have come unto me in this Manner, and more are continually coming; and though some fall off from their first Convictions, yet others cleave stedfastly unto the Lord. They begin to rejoice in him, and to love him; they love his Word, and meditate much upon it; they exercise themselves in Prayer, and adorn their Profession by a suitable Life and Conversation.

And now let me make one Reflection. I preached up Sanctification very earnestly for six Years in a former Parish, and never brought one Soul to Christ. I did the same at this Parish for two Years without any Success at all; but as soon as ever I preached Jesus Christ, and Faith in his Blood, then Believers were added to the Church continually; then People flocked from all Parts to hear the glorious Sound of the Gospel, some coming six Miles, others eight, and others ten, and that constantly. And now let me ask, what is the Reason why my Ministry was not blessed, when I preached up Salvation partly by Faith, and partly by Works? It is because this Doctrine is not of God; and he will prosper no Ministers but such as preach Salvation in his own appointed Way, (viz.) by Faith in Jesus Christ.

Let

Let me now apply myself to your own Heart, and may God dispose you to receive my Words in the Spirit of Meekness. Indeed, Sir, I love and respect you, else I could not have wrote to you so freely. Are you then in the same Error that I was in, for near forty Years, (viz.) that you must be saved partly by Faith, and partly by Works? And have you constantly preached this Doctrine? Then you may be certainly assured of these two Things: First, That you never yet brought one Soul to Christ by your Ministry. And, Secondly, That you are not yet in the Way of Salvation yourself. Oh! be not displeased with me for telling you the Truth. But you will say, perhaps, that you have not only been sincere, but ever zealous in preaching the Word of God. So was I; but there is a Zeal which is not according to Knowledge; and that Zeal I had, though I knew it not. You may say farther, that you have read and prayed much, so have I, but I still knew nothing as I ought to know, 'till God was pleased to shew me that I was blind, and then I cried heartily to him for Light and Direction, and he opened mine Eyes, John ix. 39.

Dear Sir, will you attend to the following Advice? it is very safe Advice, be the State of your Soul what it will. Pray to God to
lead

lead you into the Knowledge of the Truth as it is in Jesus. Beseech God to keep you in the Truth, if you have received it; or if you are in Error, to reveal it unto you. If you will do this heartily and constantly, God will not suffer you to abide long in Darknes, if indeed you are in Darknes, James i. 5.—

I now proceed to give you some further Account of myself, and of the Impediments which kept me from the Truth. When I first came to the University, I applied myself diligently to my Studies, thinking human Learning to be a necessary Qualification for a Divine, and that no one ought to preach unless he had taken a Degree in the University. Accordingly I studied the Classics, Mathematics, Philosophy, Logic, Metaphysics, and read the Works of our most eminent Divines; and this I did for twenty Years; and all the while was departing more and more from the Truth as it is in Jesus; vainly hoping to receive that Light and Instruction from human Wisdom, which could only be had from the Word of God and Prayer.

During this Time I was thought a Methodist by some people, only because I was a little more grave, and took a little more Pains in my Ministry than some others of my Brethren; but
in

in Truth I was no Methodist at all, for I had no Sort of Acquaintance with them, and could not abide their fundamental Doctrine of Justification by Faith, and thought it high Presumption in any to preach, unless they had taken holy Orders. But when God was pleased to open mine Eyes about half a Year ago, he shewed and taught me other Things. Now I saw that nothing had kept me so much from the Truth as a Desire of human Wisdom. Now I perceived, that it was as difficult for a wise or learned Man to be saved, as it was for a rich Man or a Nobleman, 1 Cor. i. 26. Now I saw that God chose the foolish Things of this World to confound the wise, and the weak Things to confound the mighty, for two plain Reasons, 1st. that no Flesh should glory in his Presence, 1 Cor. i. 29.—And Secondly, to shew that Faith did not stand or was not produced, by the Wisdom of Man, but by the Power of God, 1 Cor. ii. 5. Now I discerned, that no one could understand the Word of God, but by the Spirit of God, 1 Cor. ii. 12. Now I saw that every Believer was anointed by the Holy Spirit and thereby led to the Knowledge of all needful Truths. 1 John ii. 20. And of Course that every true Believer was qualified to preach the Gospel, provided he had the Gift of Utterance. Now I saw that the Methodist Doctrine of Justification by Faith, was the very
 Doctrine

Doctrine of the Gospel; and I did no longer wonder at the Success which those Preachers met with, whether they were Clergymen or Laymen. They preached Christ's Doctrine and Christ owned it; so that many were added to the Faith daily.

But you will say perhaps, that those Methodists are Schismatics. Let us therefore examine the Matter. A Schismatic is one that dissents and divides from an established Church, at least this is the general Notion of a Schismatic. Now I ask, what do you mean by a Church, or what is it that makes one Church to differ from another? It is the Doctrine. The Church of England differs from the Church of Rome, not by its Steeples, Bells, or Vestments, but by its Doctrines. Schism therefore consists in departing from the Doctrines of a Church, and not from the Walls of a Church. In the Time of Stirbitch Fair, one Sermon is always preached in the open Fields to the People at the Fair, and preached by some Fellow of a College or Clergyman at Cambridge. Now I ask, would you call this Clergyman a Schismatic? No surely. And yet he preaches in the open Fields and upon unconsecrated Ground. It is plain then, that Schism doth not consist in preaching out of the Walls of a Church, but in preaching contrary to the Doctrines of the Church.

D

And

And now, dear Sir, let me lay open my Sin and my Shame unto you. I solemnly subscribed to the Articles of our Church; and gave my hearty Assent and Consent to them. Amongst the Rest, I declared that, " We are accounted righteous before God, only for the Merits of our Lord and Saviour Jesus Christ by Faith; and not for our own Works or Deservings, and that we are justified by Faith only," as it is expressed in the eleventh Article. But though I solemnly subscribed this Article, I neither believed nor preached it: but preached Salvation, partly by Faith and and partly by Works. And oh, what dreadful Hypocrisy; what shameful Prevarication was this! I called and thought myself a Churchman, though I was really a Dissenter and a Schismatic; for I was undermining the fundamental Doctrine of our Church and the fundamental Doctrine of the Gospel, namely Justification by Faith only, and yet dreadful as my Case was, I fear it is the Case of most of the Clergy in England. Scarce any Thing is preached but Justification by Faith and Works. And what is the Consequence? Why, there is scarce any true Religion amongst us, the Gospel of Christ is not truly preached by us, and Christ will not own our Ministry. Look around the Parishes which are near you, and see whether you can find any Things besides
the

the Form of Religion, and not much of that. Nay, amongst those who are thought religious People; who are sober, serious, just and devout; who read and fast, and pray, and give Alms; amongst those you will scarce find one, who knows any Thing of the Power of Religion, and has experimental Knowledge of it. For if you ask such People in the very Words of Scripture, "Whether they know that Jesus Christ is in them, otherwise, they are Reprobates." 2 Cor. xiii. 5. Whether "Christ dwells in their Hearts by Faith." Eph. iii. 17. Whether their Sins are forgiven for Christ's Name sake. 1 John ii. 12. Whether they have received an Unction from the Holy one. 1 John ii. 20. Whether the Love of God has been shed abroad in their Hearts by the Holy Ghost. Rom. v. 5. Whether they are filled with Joy and Peace in believing. Rom. xv. 13. Whether they walk in the Comfort of the Holy Ghost, and do ever rejoice with Joy unspeakable and full of Glory. Acts ix. 31. 1 Pet. i. 8. And lastly, whether the Holy Spirit bears Witness with their own Spirit, that they are the Children of God. Rom. viii. 14, 15, 16. If, I say, you ask the better Sort amongst us, whether they have any Experience of these Matters: they would stare at you with the utmost Amazement, and would think you an Enthu-

fiast, if they did not call you so. Now such People who have all the Form, but none of the Power of Religion; who are outwardly reformed, but not inwardly renewed by the Holy Ghost; these are what our Saviour calls whited Sepulchres, beautiful without, but full of Rottenness within. They are striving to enter into the Kingdom of Heaven, but are not able: Because they do not strive lawfully. For they do not seek to enter in through Jesus Christ, but partly through Christ, and partly through themselves; partly by Faith and partly by Works. These are the almost, but not altogether Christians.—And if at any Time it happens that some amongst us are seized with deep Convictions, and are made sensible of their utter Need of Christ, and that they can only be justified by Faith in his Blood; these People not finding proper Food for their Souls in our Churches, are obliged to go elsewhere, and seek it where they can find it. It is no Wonder therefore that there are so few real Christians amongst us.—If you read over the Homilies of the Church, If you read the Fathers of the Church, if you read the Works of the good old Bishops that were published an hundred Years ago, you will there find the Gospel of Christ preached, and the true Doctrine of our own Church. But since that Time, I mean in the last Century, our Clergy have been

been gradually departing more and more from our Doctrines, Articles, and Homilies; so that at length there was scarce a Clergyman to be found, but who preached contrary to the Articles he subscribed. And almost all the Sermons that have been published in the last Century, both by Bishops and Curates, are full of that Soul-destroying Doctrine, that we are to be justified partly by our own Works, and partly by Christ's Merits.

Do you ask how all the Clergy came to fall into this pernicious Doctrine? I answer, very easily. Every Man, whilst he continues under the Power of the carnal Mind, and is not awakened to see his utter lost Condition, is naturally disposed to embrace this Doctrine. For not being yet convinced by the Spirit of God, that all his Righteousness is as filthy Rags; Isaiah lxiy. 6. and that he is without Help and Strength in himself. Rom. v. 6. I say, not being convinced of this he naturally goes about to establish some Righteousness of his own, and cannot submit to the Righteousness of God by Faith. Not being yet sensible of his utter lost and helpless State, he must have some Reliance on himself: And thus instead of looking wholly to Jesus Christ for Salvation, he looks partly to Christ, and partly to himself: Instead of seeking for Righteousness and Strength from

from the Lord Jesus Christ, he seeks for it partly from Christ and partly from himself: Instead of seeking to be justified in the Lord, he seeks after Justification partly through the Lord, and partly through himself. But see what Christ saith of this Matter; Isa. xlv. 22, 23, 24, 25.

And now let me ask, how the whole Church of Rome happened to depart from the Simplicity of the Gospel, and to fall into this Doctrine of Works and Faith which we now preach. It was owing to the depraved Nature of Man, which makes him think himself to be something, and that he can do something, though he is nothing and can do nothing, to justify himself in God's Sight. At the Reformation, our Church returned again to Jesus Christ, and placed Justification on the Gospel footing of Faith only. And so it continues to this Day: But though our Articles and Homilies continue sound and evangelical, yet our Clergy have departed once more from both, and are advancing to Rome again with hasty Strides; preaching in Spite of Articles and Subscription, that most pernicious, papistical, and damnable Doctrine of Justification by Faith and Works. Which Doctrine, I am verily assured, no one can hold, and be in a State of Salvation.—But I trust God is once more visiting in Mercy our poor distressed

